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423 456 liveries is niggardly. For instance, 2 pre-reform rubles were paid for a hundredweight of rye, but the state resold the grain to the worker as baked bread at the rate of 3.5 rubles per kilogram. In the black market, the hundredweight of rye sold for 1,200 rubles.

Failure to meet the assessed produce quotas is harshly penalized: cattle are confiscated, families are dispossessed and sentenced to several years of "loss of freedom" at hard labor in concentration camps. And a farmer deals with *two governments*: in daytime with the Russians, at night—with the Lithuanian underground authorities.

A farmer managing 30 ha. farm, must deliver 4,000 kilograms of grains, 4,500 kg. of potatoes, 800 kg. of meat, and specified amounts of hay, wool, eggs, butter and milk to the state. Terms are fixed for such deliveries, usually between fall and Christmas. However, [461] local Executive Committees pay no attention to the fixed terms: they engage in "socialistic competition" to surpass each other in making record deliveries and set the high mark of "voluntary contributions in excess of the quotas." Fixed contingents are not enough: excess quotas are fixed and announced, by armed militiamen, to the exploited farmer as "voluntarily assumed duties of the area inhabitants," plus "voluntary sales to the state" of about 20% in excess of the quota. Detachments of militia ravage the countryside collecting the levies ahead of time. Once the quotas and excess quotas are met,—a distant "sister republic" somewhere in the Altais "challenges" Lithuania to a "socialistic competition." Immediately, tens of thousands of militia and MVD troops descend on the poor farmers to seize "voluntary contributions" in addition to negligently exposed wristwatches, cash, suits, etc. The waylaying of women and girls begins, etc. If "challenges" are repeated, new waves of armed official robbers descend. . . .

This shameless policy of exploitation ruins the farmer. He no longer has bread nor seeds, and is glad to get away from the armed communist terrorists and to settle on a kolkhoz or anywhere out of reach of the collectors of "voluntarily assumed quotas"—but he is fooled, as challenges to "socialistic competition" by distant kolkhozes omit no one. . . . Nothing at all is paid sometimes for the seized stocks, even though the collectors possess signed receipts of payment. And all the time the harrassed farmer must listen to Russian profanity and hear himself called "people's enemy," "kulak," "saboteur," "reactionary," "exploiter," etc.

●[511] Workers employed in the kolkhozes and sovkhozes receive but 10% of the minimum standard of living. For this reason, every inhabitant of a state-operated farm and institution MUST steal to protect his family from hunger and nakedness.

The duty of providing "stoykas" is very oppressive. Farmers must provide carriages and horses for postal deliveries, to transport government officials and their Katyushas from place to place, to cut and tote fixed contingents of timber, to transport grain contingents, carry gravel and repair the roads, etc. Of course, a member of the family must accompany the cart. During the German occupation, it was safer for women to accompany the carts. But no woman of any age may risk exposure to Russians. . . . Occasionally the driver and the horse disappear for months—transporting officials to distant places or carting materials for mili-

Railroad traffic is lively: military trains pass Kaunas every few minutes. A single passenger train circulates daily between Vilnius and Kaunas, and one train operates every other day between Kaunas and Šeštokai.

Graveled highways go unrepaired, showing ever greater deterioration. Few ships and barges are seen on the Nemunas, as most of the fleet managed to escape to Denmark in 1944.

All artisans were driven into "artels": excessive taxes did the trick.

Wages are low and working hours are long. Prices are twice as high as in Moscow: one week's wages is spent on a kilogram of butter. In 1945 butter was transported from Lithuania to Moscow in an "airlift operation," by planes. The Muscovites liked Lithuanian butter—and butter is still exported, depriving the Lithuanians of their diet. Numerous deductions are withheld from wages—up to one half, including "voluntary" subscriptions to state loans, etc.

In consequence of the meager pay, every worker attempts to steal whatever he can, and to sell the stolen products in the black market. Lately the bureaucracy—itself most guilty of embezzlement—began penalizing the workers with harsh penalties. Nevertheless, the practice of stealing is universal, and the Russian officials set the pace. Whenever the so-called "exemplary state farms" call for volunteers to assist in planting or harvesting—there are enough volunteers who anticipate a chance to "hook something."

The morale of factory workers is as low as that of the farmers. The living conditions steadily deteriorate. Discontent over "stakhanovite efficiency," long working hours, low pay, lack of clothing, etc. is widespread. In the early part of 1948 the regime abandoned its choicest proffer to workers—the bait of appointment to managing posts. Today, there is a tendency to build up cadres of skilled specialists, a privileged caste of people in uniform—even telegraph post climbers wear uniforms. . . .

Moral Situation

Symbols of Russian "culture" and ways of life universally exhibited by the "masters and victors" are—violence, profanity, drunkenness, thievery, deceit and raggedness.

Any criminal tendencies among the natives were drastically curbed by the underground authorities. Felonies were penalized by death sentences—and the sentences were carried out. But thieving is uncontrollable in the factories and in the supply services.

The Russians and their bootlickers revel in continual drunkenness. Vodka is the universal form of bribe. Unfortunately, the brutal conditions of life affected the Lithuanians to a certain degree, too. People are tempted to forget bitter reality for a half hour at least. The resistance movement continually wages a press propaganda against alcoholism ("Don't be like a Russian!"). For strictly practical considerations of maintaining a supply service for its armed units, the resistance movement repeatedly issued orders banning home distilling and any waste of the much needed grains. The Russians, however, pursue a definite policy aimed at demoralizing the natives and weakening their moral standards. Vodka is dumped on the market in unlimited unrationed qualities. But—the Church is still permitted to preach against the evils of drunkenness.